THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.*"—ECCLES. 7: 8, 9, 10.

No. 9. Vol. LXIII. Thursday, February 28, 1901. Price One Penny.

DISCOURSE BY APOSTLE M. F. COWLEY.

DELIVERED IN THE TABERNACLE, SALT LAKE CITY.

My brethren and sisters, I feel grateful for the opportunity of being associated with you. It is our duty to obtain the word of the Lord, and it does not depend solely upon the authority of the Church. There is a responsibility resting upon every member. It is not confined to those who bear the respective offices in the Priesthood, but it extends to all Saints, male and female. As I view it, there ought to be some advancement on the part of the Latter-day Saints as a whole, and on the part of the Priesthood, during the time that intervenes between our general Conferences. I always feel impressed when listening to my brethren, no matter what the subject may be which suggests itself to their minds. The one thing that is always obligatory upon every Saint is to do the duty that devolves upon him at the moment. We read in the Book of Doctrine and Covenants, 84th section, a beautiful song which the Lord said should be sung in the last days. He says:

"For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness:

"And plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness,

"Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye."

The Presidency of the Church and the Twelve Apostles are united and see "eye to eye." I wish to say that this ought to be the status of the Presiding council of Seventies, and I presume it is. It ought to be the

condition of every council of Seventies throughout the Church. It ought to be the condition of the Presiding Bishopric of this Church, and I suppose it is. It ought to be the condition of the presiding authorities of every quorum in the Holy Priesthood down to the presidency of the last quorum of Deacons, which has been established in the Church. It ought to be the condition of every Stake presidency, of every High Council, of every Bishopric, of the presiding authority of every branch, of every Elder, of the presidency of every mission, of every conference President and of every Elder in every mission on the face of the earth. There should be an absolute unity throughout the Church, and this unity can only be brought about by a common enjoyment of the Holy Ghost. It is the only thing on this earth or in the heavens that will bring people to a unity of the faith. It was this spirit which led us in the first place to embrace the Gospel, and when we were baptized we received a title to the companionship of the Holy Ghost, and we were promised that He should guide us into all truth.

I would like to impress upon the Latter-day Saints that we ought to be guided by the Spirit of the Lord in everything that affects the welfare of this people. No Latter-day Saint bearing the Holy Priesthood ought to go to any place without the companionship of the Holy Ghost. I do not care whether it is a dance, to enjoy a little innocent recreation, or whether it is a political meeting, to consider the great questions of the day, he ought to take the Priesthood of God with him and enjoy the inspiration of the Holy Spirit in what he says and does. By that I do not mean that we ought to use our Priesthood in any manner that is not justifiable, but I do mean to say that we ought always to remember that we are Latter-day Saints, and that there is no consideration affecting the welfare of this people in which we are justified in separating ourselves from the thought that we are Latter-day Saints, and that the highest responsibility that rests upon this people is to establish the Church and Kingdom of God upon the earth. I feel that we have broken away, to a great extent, from the old-fashioned spirit of the Gospel, if you will allow me to use that expression. I think sometimes that we have not so much faith in God as had the patriots who founded this country. When they prepared the Declaration of Independence, they invoked the inspiration of the supreme God to guide them in the framing of that document. And they secured that inspiration. It was guided by the Spirit of the Lord, and the Lord had a hand in it. You remember, perhaps, reading what purports to be a speech delivered by Patrick Henry in the Congress at Philadelphia, at a time when men were afraid to stand up for what they considered to be the rights of the colonists of this country, and to establish upon this land a government that should be free from allegiance to every other government. In that memorable address he made this statement:

"It is not given to our poor human intellect to climb the skies, to pierce the councils of the Almighty One. But methinks I stand among the awful clouds which veil the brightness of Jehovah's throne. Methinks I see the Recording Angel—pale as angel is pale, weeping as an angel can weep—come trembling up to the throne, and speaking his dread message:

"'Father! The Old World is baptized in blood. Father! It is drenched

with the blood of millions, butchered in war, in persecution, in slow and grinding oppression. Father, look! With one glance of Thine eternal eye, look over Europe, Asia, Africa, and behold everywhere a terrible sight—men trodden down beneath the oppressor's feet, nations lost in blood, murder and superstition walking hand in hand over the graves of their victims, and not a single voice to whisper hope to man.'

"He stands there (the angel), his hand trembling with the black record of human guilt. But hark! The voice of Jehovah speaks out from the awful cloud: Let there be light again. Let there be a New World. Tell my people, the poor, downtrodden millions, to go out from the Old World. Tell them to go out from wrong, oppression and blood. Tell them to go out from the Old World, to build my altar in the New."

In the closing words of the speech he made this significant remark:

"As God lives, my friends, I believe that to be His voice. Yes, were my soul trembling on the wing of eternity, were this hand freezing in death, were my voice choking with the last struggle, I would still, with the last gasp of that voice, implore you to remember the truth God has given America to be free."

This was the spirit of Nephi. Nephi declared in the name of the Lord that God had decreed that this land should be a land of liberty, and that there should not occupy it any people that would hold in servitude any other class of people. So that when in the history of this great country the question arose regarding the slavery of the black race, it was a foregone conclusion that that section of the nation which espoused their freedom, would gain the victory over those who sought to maintain slavery, because God had decreed that the people of this land should be free.

What I desire to call your attention to is the fact that the hand of Almighty God is in all these things, and when I see Latter-day Saints breaking away and feeling that they ought to be free from any considerations that would benefit the work, I feel that they are not true to the history of the country in which we dwell, and to that patriotism which God decreed the Latter-day Saints should exhibit. For I say that in this land there are no people that have so great a respect for the Constitution of the United States as have the Latter-day Saints. There are no people that can have the respect for it that they can. I do not wish to impeach the respect of other people for that glorious instrument, but the depth of the respect that is entertained by the Latter-day Saints is based upon their knowledge of the purposes of God concerning this land and the institutions which God inspired the people to found. The Roman empire, prior to the coming of the Savior, tolerated all classes of religions, no matter what dogmas they taught, and this policy was maintained until the Son of God came and established His Church. His Church, however, came in contact with the institutions of men, but it did not seek to injure any of these men. It was established for the salvation of the human family, to lift them upon a higher plane, to point them the way to eternal life. It was the only plan of salvation, devised in the heavens above. Because of the freedom granted to all religions by the Roman empire, Jesus was enabled to establish His Church upon the earth. So in these last days God inspired the founders of this country for the same purpose. They sought the inspiration of the Almighty when they framed the De-

claration of Independence and the Constitution of the United States. We read in the Book of Doctrine and Covenants that God raised up men and inspired them to frame the constitution of this land, and many of these men laid down their lives in defense of human liberty and to lay the foundation of a government upon this land which should be a palladium of human rights, unequalled by any other civil government upon the face of the earth. God says He inspired the Constitution; and every law made in pursuance thereto He declares to be a righteous law, and every law not in pursuance thereto an unrighteous law: "And whatsoever is more or less than these cometh of evil." He further states that the Saints of God are justified in upholding the institutions of this country; and in those days when the Constitution had not been infringed and trampled upon by ungodly men he said that no man had occasion to break the laws of the land in keeping the laws of God. He also said that righteous men should be selected to administer the affairs of government, men who would uphold the Constitution of the country, and who would maintain the rights of the people in every State.

I want to tell you, Latter-day Saints, that we have not got out of the woods yet. No circumstances will arise in this country that will affect the welfare of this people, either from a religious, political, financial, social, business, scientific or any other standpoint, but what Almighty God is bound to have something to say in regard to them. He may not come out and say it through the voice of the Prophet of God; but it is expected that every Latter-day Saint is a Prophet of God, and that he will get the will of the Lord to guide him in all these matters. What did Moses say to those who sought his rebuke of some persons that had prophesied in Israel? Why, said he, "I would to God that all the Lord's people were prophets." We ought to be prophets, and we ought to seek the mind and will of the Lord on every subject that arises. If we will do this, we shall know for ourselves. Unless we feel this way I believe I am justified in saying that it will be a long time before we shall be able to sing this song contained in the 84th section of the Doctrine and Covenants. In all affairs, in whatever arises, we ought to seek the mind and will of God thereon, and try to understand what will be for the best interests of the Latter-day Saints. We are justified in so doing. There is not one principle of the Gospel that will lead me to entrench upon the right of a Methodist, a Baptist, a Catholic, an infidel or any other man, no matter what his religion or his politics may be. There is not one covenant of the Holy Priesthood that will lead me to do this. I have read the secret oaths and covenants of some of the combinations that exist in this land, and I want to raise my voice against the Latter-day Saints identifying themselves with these "tares" which are being bound in bundles prepared for the burning. Their covenants are the cords that bind them. I say that every Latter-day Saint who keeps his covenants made in the waters of baptism or elsewhere will be a good citizen, and will never infringe upon the rights of any people; but he will take a course that will exalt the people and that will tend to the maintenance of freedom upon this land. We are interested in this country. This is the land of Zion. This is the

land where Adam dwelt This is the land where he built his altar and offered sacrifice to God. This is the land where the Gospel was first revealed to the children of men. This is the land where the ordinance of baptism was first performed upon this earth. This is the land where the Holy Ghost was first given to man. This is the land that God has always led people to when He wanted to secure unto them the best of freedom. He led people from Jerusalem at different times, and He established them upon this land. He gave them Prophets and Apostles and inspired men, and He bestowed upon them the inspiration of the Almighty to guide them in all walks of life.

[TO BE CONTINUED.]

WHAT IS THEOSOPHY?

THEOSOPHY, as a system of thought, is thousands of years old, and has arisen in different ages and parts of the world. The speculations of the old Egyptians and the Gnostics, the Neo—or new—Platonism which arose in the third century, a mixture of Jewish and Greek ideas with some philosophy and Oriental mysticism, was really Theosophy. Much that is in Brahmanism is of the same nature. The term means a form of thought which claims a particular penetration into the nature of the Deity. Some confound it with mysticism, but others distinguish it from that in this respect, that mysticism contents itself with the practical relations of the soul of God, while Theosophy speculates on the constitution and course of nature. Theosophy is at the opposite extreme from philosophy. A philosopher tries to get an idea of God by generalizing from the universe and all its phenomena to a Being of the first cause, and to His attributes, but Theosophy claims to have a divine insight.

Madame Helene Petrovna Blavatsky was born in the south of Russia in 1831. She was the daughter of Colonel Peter Hahn, of a noble family of Mecklenberg, Germany, settled in Russia. On her mother's side she was the grand-daughter of Privy Councilor Tadeef, and of the Princess Helene Dolgoruky. When she was seventeen, in a fit of girlish petulance, she married a councilor of state, Nicephore Blavatsky, who was 60 years old. He lived in Tiflis, where he filled a high office. In three months they agreed to separate. Madame Blavatsky stayed awhile with her father, afterward began to travel, and continued to do so for ten years before she again saw her family, her daughter supplying her with all the funds she needed. She penetrated the most remote regions of the world. In 1851, having Cooper's novels, she came over to Quebec to find the Indians, but she was disgusted with them, and went off on a tangent to New Orleans to find the Voodoos, a negro sect that practised magic. From there she went to Mexico, through Texas. She picked up in Mexico two companions much like herself, and went around the Cape to Ceylon, and thence to Bombay, and tried to enter the closed country Thibet by Nepaul. Like so many others, she did not succeed, and then went through southern India to Java and Singapore, and came to Europe. From there she came to the United States, and stayed two years. In 1885 she went to India by Japan

and the Straits, with four Russians, and made a second attempt to enter Thibet. Two of her companions were sent back to the frontier, the third became sick of fever.

According to the Madam, she disguised herself, and having made friends with a Tartar, got into the interior of the country, where she was lost in the pathless wilds, afterward reconducted by a party of horsemen to the frontier, according to her account most extraordinary. The Madam had a capacity for asserting the thing that is not, in that she has never been surpassed. To much that she said about her travels there is other testimony, but in those mysterious regions there was no one to testify. After traveling for some time longer she went home in 1858. On her way to Tiflis, on horseback, she was thrown, and fractured her spine. After that she claimed to live a double life, and puzzled most of the physicians who attended her. This psychological state lasted eighteen months. After she recovered, in 1863, she left there and went to Italy, staying in Europe four years. From 1867 to 1870 she was in the East; while returning, the vessel she sailed on carried a cargo of gunpowder. It blew up, and she was one of the few passengers saved. By this time she had heard considerable about spiritualism, and went to Cairo, Egypt, and established a society to investigate it, but was speedily disgusted. In 1872 she was back with her family in Odessa. The next year she left there for Paris, then came and made her headquarters in New York for six years. While here she was naturalized.

Here she continued to investigate spiritualism, and made the acquaintance of Colonel Olcott, and with him W. Q. Judge and several others, November the 17, 1875, she founded the Theosophical society, which was designed to study Theosophy, which, as she defined it, claims to be a universal religion, holding the truth underlying all systems of religion, philosophy and science. After that she began to write books. In 1887 she went over to London and started a Theosophical magazine called *Lucifer, the Light Bringer*, and also wrote much for three Theosophical reviews in France, and published half-a-dozen books.

We have never seen a more vulgar woman outside of a show than the Madam. She smoked, and she ate without restraint. Like Madam Dis De Bar, she was brazen, vulgar, smart, and, unlike her, she had acquired an immense amount of knowledge and had great intellectual power. She was making a good many converts when the English Society for Psychical Research detected her in the most consummate frauds. Madam Besant, who had been a famous atheist, was brought over by her to Theosophy. After her death W. Q. Judge and Madam Besant went into a terrible struggle over the succession to the Madam, whose votaries speak of her as H. P. Blavatsky. They charged each other with impostures of the worst kind, with lying and all kinds of deception, and split the little society.

A few really learned and refined men and women have accepted Theosophy as a religion, and the Madam as the high priestess of it. Quite a number affiliated with them, but simply pursued the matter for amusement.

Theosophy is as old as speculation, the Theosophical society dates from 1875. Madam Blavatsky had a passionate love for humbugging intelligent

minds. She knew the power of phrases, and is to be classed among the women described by St. Paul, "Ever learning, and never able to come to the knowledge of the truth," "deceiving and being deceived."

PRAISES SALT LAKE.—THE great Stock Convention lately held in Salt Lake City, consisted of about fifteen hundred delegates, and it is said that seven or eight thousand visitors were present in the city from the surrounding States besides. It was a time for the discussion of all matters pertaining to the purposes of the Convention. The delegates had a great time, and one of them writing to his trade paper, *The American Sheep Breeder*, thus expresses himself:—

"The Salt Lake people are nothing if not hospitable. Convention week was made a continuous round of pleasure to visiting stockmen. Men, women and children vied with each other in every conceivable plan for the entertainment of the 7,000 or 8,000 guests of the city. The very air was benediction, the weather very like an eastern Indian summer. Dramatic, musical and social entertainments followed each other in joyous, bewildering succession. Hospitality was unbounded, and always as gracious as generous. Visitors were overwhelmed with kindly and even delicate attentions. It was a week of genuine social intoxication that carried many a visitor fairly off his balance, and made him feel like a child of Utah sunshine, half wishing he might stay in the shadows of these grand hills for ever. One could not live in Salt Lake and remain churlish and cynical. The sunlight is too genial and the social life too warm and generous and kindly to long admit of littleness, narrowness or meanness. The visit has been an eye-opener to many an Eastern man who came here to meet and measure savages and bigots. Generous culture, broad-mindedness, love for the best and sweetest amenities of human life; the universal hum of industry, the genuine spirit of good-fellowship, and, above all, what Margaret Fuller calls the spirit of Divine Youth seems to have fallen upon the manhood and womanhood of this charming city of the desert. These Utah people disarm you of critical intent, and compel you to a feeling of kinship for every blessed mother's son and daughter of Deseret, and her modern and cosmopolitan metropolis. Half the strangers in Salt Lake on that memorable convention week want to go back again in some not distant year, and see President Springer wield his gavel again and live over the charmed life of convention days, when all the men were chivalrous knights, and the fair-haired women daughters of the king. When comes convention week again may we be there to see and hear.

"The National Live Stock Association meeting at Salt Lake City was much the most largely attended, enthusiastic and successful in the history of the organization. It was attended by 1,500 delegates, and from start to finish was characterized by unity, good-fellowship, working spirit and enthusiasm quite beyond any preceding meeting. This great organization has now become so far-reaching in its plans, work and influence, as to give promise of great usefulness in securing needed legislation, in correcting current abuses in transportation, settling vexed questions as to rights of range, and in many ways conserving the live stock interests of the country."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 28, 1901.

"THAT DIVINE ORDINANCE."

We would not recur at this time to the ordinance of baptism, save for the fact that it is in some sense "the parting of the ways" between ourselves and many well-meaning religionists whom we meet from time to time. The awakening from the soporific influence of tradition and creed may be rude or electrical, but the subject is too serious for evasion, and too plain for subterfuge; besides, it is our special mission to preach the Gospel of Jesus Christ, where baptism stands as a divine requirement, and we cannot afford to eliminate or discard any part thereof without the authority of its revealer.

The New Testament is our present standard of appeal, so far as this ordinance is concerned. Baptism begins with the incidents of history as recorded therein, and in it we read that "*There was a man come from God, whose name was John,*" in other words, he possessed divine authority, and exhibited it in calling the people to "repent," declaring "the kingdom of heaven was at hand." In response to this call "there went unto him all Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

The special calling of John was to be the forerunner of the Messiah so long looked for by the devout members of the old covenant, and when such were baptized of him, he claimed for his successor greater power and authority than himself, "He must increase, but I must decrease," and when in process of time the "New-comer" applied for baptism, John recognized His supremacy, and Jesus submitted to the ordinance of baptism as a prerequisite in the "fulfilling of all righteousness." The Savior thus acknowledged, by one act, the authority of John, and the divine requirement of baptism. After expression, and action established the first recognition, for "Verily I say unto you, among them that are born of women there hath not arisen a greater (prophet) than John the Baptist," and of his baptism He said, that those who declined John's baptism, "rejected the counsel of God against themselves," this being part of the "all righteousness" and "the counsel of God," it occupied a definite position as part of "the beginning of the Gospel of Jesus Christ," according to Mark.

Now when Jesus entered upon His ministry, He accepted and embodied in that, this acknowledged ordinance, until it was written, "It came to pass that Jesus made and baptized more disciples than John," thus baptism occupied a position in the system evolved under Jesus and His Apostles.

It was confined, as an ordinance, to adult people, those capable of believing, repenting and confessing. It did not, could not, apply elsewhere, save by express commandment, and that the mode thereof was by immersion or submersion is plain, from the fact that John "baptized in Jordan," and also "in Ænon, because there was much water there." A superfluous note, if sprinkling, or pouring, had been the rule, but the decision is completed by the beautiful simile of the Master Himself, when to Nicodemus He declared baptism in water to be a birth or transfer from one element or condition to another, "Except a man is born of water . . he cannot enter into the kingdom of God."

When the Great Leader had accomplished His divine mission, had established His Messiahship, trained His Apostles and disciples, and given His life in testimony of His calling and power, He left baptism as part of that great legacy called the Gospel; command to preach and teach "all nations, baptizing them in the name of the Father, the Son and the Holy Ghost," urging obedience to "all things which He had commanded," and as a reward saying, "He would be with them even unto the end." We have the satisfaction of His precedents, and the perpetuation for ever of that same ordinance on parallel lines with preaching, believing and obeying, and their subsequent history proved the fidelity of the Apostles to the teachings of one "who spake as never man spoke."

Hence we see those sinners on the day of Pentecost cited, along with the just man Cornelius, to the necessity for every convert in every land, and for all time, to that which, under divine appointment, ordination and blessing, was deemed essential in the plan of salvation by Jesus Christ.

Need we wonder that this ordinance carried *power* with it, that Peter said it was "for the remission of sins," that Paul was told to "arise and wash away his sins," that Peter in later years declared that "as the ark saved Noah, so also did baptism save" all the Saints to whom his General Epistle came; or need we wonder that Jesus said, "Except a man be born of water . . . he cannot enter the kingdom of God." Need we wonder that the Elders say so much and talk so often on this authoritative ordinance? Should we not rather think that the Christian world would hasten to join in sustaining that as did the Corinthians, the Romans and the Ephesians. Are we not in good company with Cornelius, with Saul, with the Eunuch, with Lydia, with the jailer, with the people of Samaria, and with the repentant on the day of Pentecost. These, with all the early Christians as we believe, were "born of the water," were "buried with Him by baptism," with those who being "baptized into Christ, put on Christ," that as He rose from the grave, they also might rise from the liquid grave, and thus represent divinely, by symbol, the central facts of divine citizenship, birth, burial and the resurrection unto eternal life.

Will the Christian world continue to fail in "fulfilling all righteousness," will they fail in keeping "the counsel of God," will they fail in following the example of Christ? Do they desire to "repent" and be "baptized, every one of them," with the Pentecostal believers, do they desire with Paul to "arise and wash away their sins," with Cornelius to be more than just, with the Eunuch, the jailer and Lydia, with all, in fact, of the early

Christian church; or will they prefer their own way, the teaching of an uninspired and renegade ministry, will they follow schools of divinity and compilers of catechisms, and makers of creeds and practical disbelievers in the supreme authority of Jesus Christ. If they do this, may it not be found that "*that there is a way which seemeth right unto a man, but the end thereof is death.*"

N.

THE INTERPRETATION.—Elder George Westwood of the Welsh Conference, related the following dream to some of the brethren. Probably it may be of interest to others who were not present, and for them we give it space, as follows:—

"I was sleeping in the Conference house, Cardiff, on December 16th, 1900, and awoke about four o'clock in the morning. The room was as dark as could be, and behold I saw a large, magnificent ship, it seemed as large as a great city, the beauty and brightness of it was as the noonday sun, and I saw a large sea, as it were, and in this were millions of people perishing. It was a dark sea, and the brightness of the light that shone from that great, magnificent ship made light enough so as to extend all over the dark waters. I beheld and saw aboard the ship a large number of women and children, and I heard them say it was a fearful sight to see all those people perishing in the great waters. The women and children said that they were willing to sacrifice all they had to help to save these people that were perishing, even to the loss of their lives, and the lives of their husbands and fathers. Then I saw a large body of men, who went out in lifeboats to save those that were perishing, and I noticed that a large number of them were let down from out of this huge ship, and that there were two men in each, who paddled in the lifeboats until they went all over this large, dark body of water. Then there arose a great storm while these men were out who went to rescue those that were perishing; they were tossed about on the mighty waves, yet they could see all over the large, rolling body of water. I noticed also that these lifeboats were like little specks of light out on the mighty deep, and while there was only a few who would be saved after these men had risked their lives to save them, I saw a few get into these lifeboats, while all the rest would not be saved. As I listened I heard these millions say, 'this is good enough for me,' then they would roll over and perish, while these few that would be saved were lifted into the lifeboats, and they were taken to this immense ship, where this big light was, thus they were saved from perishing; but I also saw a few of these rescued ones go down in the storm.

"I was troubled all day thinking about my dream, until Priesthood meeting, when I had it interpreted thus by President J. L. McMurrin.

"The large ship I saw was the Church of Jesus Christ, and the great light was the Priesthood of God, and this great body of water or sea was the world in its darkness, as they are in or led into it by the priest-craft of men. The little lights I saw on the water were the Elders of Israel preaching the Gospel of Jesus Christ, while these men I saw perishing were the people of all the different kinds of religion, and they would not be

saved in the kingdom of God, but they would rather remain in the world, and in this terrible storm of error and judgment, which was very severe, as was the persecution that the Elders of the Church of Jesus Christ endured in preaching the Gospel. I saw that all those who would not be saved perished in their darkness, and in the midst of their terrible calamities, upon the mighty sea. In regard to the Elders whom I saw, that did not return with their lifeboats, I was puzzled to know what became of them, but I judge they were lost in the storm of persecution. What I saw and felt I have written, for it troubled me for many days."

HAWS.—We hear by private letter of the death of Sister Eliza A. Snow Haws, at Provo, February 8th, and her interment on the 10th at the same city. Deceased was born in Morley's Settlement, Hancock County, Illinois, U.S. She was the wife of Elder Caleb W. Haws, who died in Barugh Bridge, near Barnsley, of small-pox, while on a mission to England, November 20, 1871. Sister Haws was also the mother of Elder Caleb W. Haws, who has been laboring in Driffield, Grimsby Conference, but was just called to take the place at "42" so suddenly vacated by Elder H. Horsley. We sympathize with all the bereaved, but feel assured that a good, faithful Latter-day Saint has gone to her reward. The memory of the just is blessed.

PRESIDENT JAMES L. MCMURRIN left to-day, February 28th, for a tour among the Conferences of Germany, Holland and Switzerland. This will probably occupy a couple of months, and be as agreeable to the Presidents as to the Elders and Saints in those several mission fields. No doubt it will be an enjoyable time all round. President Platte D. Lyman will be visiting the Conferences of the British Mission in rotation, the first being the Grimsby at Hull, March 10th, next Sheffield, then Nottingham and London, and so on each succeeding week until the round is completed. A good time is hoped for by the Elders, Saints, enquirers and friends.

WE have received several letters from Brother and Sister Tomkinson, who live at Harpurhey, Manchester. They are evidently regular readers of the STAR. We appreciate very much their comments, and only wish that every Elder and member were as ready to point out excellencies, or express the thoughts that are their own. We hope the above will continue to peruse its pages as steadily and intelligently in the future as they have done in the past. Brother Tomkinson is President of the Manchester Branch.

ELDER LOUIS S. CARDON, late President of the Swiss Mission, after a very successful labor, returns home February 28th. Elder W. T. Cannon of the Holland Mission (on account of sickness), will, with his wife, return at the same time, on the s.s. *Commonwealth*.

BROTHER and Sister G. F. Brooks, 12th Ward, Salt Lake City, favor us with their photos. If not as large as life, they are very good and natural.

THANKS to Elder Peters for the program of the Social at Ystrad. Our report was in.

ARRIVALS.—The following Elders arrived from Zion by s.s. *Commonwealth*, from Boston, February 22nd, all well. For Great Britain—Hyrum Bull, Salt Lake City, and James Astle, Pocatello. For Scandinavia—Charles O. Larsen, Fairview; Jacob S. Bastian, Loa, and John M. Erickson, Mount Pleasant. For Germany—Abraham B. Liechty, Provo.

VISITOR.—Elder Francis Salzner also arrived by the same steamship. His intention is to study chemistry in Germany, in association with the Beet Sugar business.

APPOINTMENTS.—Elder Hyrum Bull was appointed to labor in the Grimsby, and Elder James Astle in the Bristol Conferences respectively.

ABSTRACT OF CORRESPONDENCE.

ELDER D. H. ROBISON writes very interestingly from Northampton, we give an extract:—

"Let me assure you that the Elders of this district are pleased with Brother Daynes' appointment to the Presidency of our Conference, and that they will give him their unqualified support.

"Our prospects here are in no way unfavorable; in fact we might justly class them as fair, or even 'good.' We receive courteous treatment, as a general thing, in tracting from house to house, and occasionally find *one* who seems to take an interest in the Gospel. Our meetings are almost always attended by some who are not of our faith.

"The Saints of the district, as a whole, are doing very well. Some of them are wide awake in their duties and are receiving the blessings of the Lord as a consequence, while others are otherwise. Happily the latter class is far in the minority, and we hope soon to see them throw off their present lethargy.

"We are not 'driving any stakes' as to baptisms, but we feel confident that the good seed sown by ourselves, and by our predecessors will soon begin to bear fruit. Certainly the soil is good—there are some fine people here, whom the Truth will most assuredly influence when its presentation is seasoned by the Spirit of the Lord.

"We are anxiously looking for suitable weather for street work. The sooner it comes the better it will suit us We are all well, for which we are truly thankful."

PRESIDENT JAMES M. WHITE of the Manchester Conference thus speaks of his department:—

"We are all enjoying the work as well as can be expected under present conditions. We are not 'breaking any record' with reference to baptisms, but we are making scores of friends, and future prospects for a plenteous harvest are very promising indeed.

"The Elders are looking forward to our spring conference with fond anticipation, knowing that at such times new life and energy are injected into the work."

HODGE'S CHILDREN.

THE sky was full of tears and the land was sodden with the weeping. Water dripped from branch to branch in the hedgerows. Great tears formed on the amber tinted leaf of the blackberry briar and dropped on the yellow plumes of the shrivelled bracken ferns below. Save from the briar and the reluctant pollard oak, foliage had fallen in the face of the advancing winter. The ditches were full and water lay in the low-lying parts of the ploughed fields, where the restless plovers circled and screamed. The highway gave evidence of the long rainfall. Wheel ruts were miniature canals. Here and there the roadman had thrown heaps of broken stones to fill up the ruts. Walking was toilsome and uncomfortable, but two men faced it—myself and a six-foot laborer. He had a natural droop in his body as though he were perpetually apologizing to the world for being six feet high on 11s. per week. It is a funny thing that the first recorded labor allotted by the Great Architect of the Universe to man should be the worst paid. But so it was, for this man tilled the soil, and the landlord and the parson who preached the story of Adam grew fat on his labor.

His natural stoop on this occasion was augmented by the fact that he carried two children—one in each arm. One (a girl) was wrapped in a sack with the name of the millers printed on it. This kept her from the rain. The other (a boy) had no protection. He had to be a tiller of the soil like his father, and endure wet and damp until his back became twisted and permanently bent like an old thorn on a windy hillside. So it was as well to let him get used to sodden clothes early.

I gradually overtook the father. He wore corduroy trousers which gave off a sort of chirping song like an exaggerated cricket as he walked. His hat may have been black at some time or another, but it was now brown and covered with dust and hay seeds. If one had planted it there would have been a marvelously mixed crop. He was a fine specimen of a man, and as I looked at his honest face the rain-drops fell from his hat brim on to a tangled moustache and beard as wild as the withered undergrowth in the hedgerows below. Barbers cannot live in agricultural districts. Although the children must have been very heavy, he did not seem particularly distressed, or, if he was, he displayed exemplary patience.

I got into conversation with this giant, and asked him why he was carrying the children. He replied that he was taking them to school and that he did not want them to get their feet wet.

"How far is the school from where you live?" I inquired.

"It is a far step from here, sir. We lives under the back of that wood there, rising on the Green Hill, as we call it."

"But how do you spare the time to take the youngsters to school? You ought to be at work earning money."

"This be a off day, sir. You see the ground be that heavy and clinging we can't get on it. Threshing's done, the swedes housed, the hedges pleached, and the ditches cleared. The winter wheat's well up and we can only haul the muck on to the fallows when the winds dry the land. So my maister give me a day off."

"Why did you not let the children stay at home on a day like this?"

"Well, you see, sir, they missed two days this week through the wet and nor me nor my wife be scholards, so we can't see to their lessons. I am worrying about their eddication. I never had none myself and could not read even the squire's name on his new waggons, but, please God, my children shall. This be a clever girl, sir, but very delicate like. They say its rickets brought on by damp and not having enough to eat."

The pale face framed in the miller's sack seemed to fully endorse this description. He said he was taking them to a "Methody school," where a man taught children in week-days and taught "the Word" on Sundays. It could not have been a very remunerative job, for I gleaned that he received but one penny each per week from his little scholars. Even that sum was a tie on a poor laborer, whose wages, he told me, averaged but eleven shillings per week, and the rent of the cottage had to come out of that.

Only those who know the country out of the beaten track of high roads can understand what difficulty children have in getting to school. Sometimes they have to go two or three miles. In summer weather, when the birds sing and the flowers blow, the sun is hot and and the air balmy, this does not matter. But in the winter when the ground is sodden and the field paths all mud and sludge, when rain, sleet or snow fall, it is terribly bad for little bairns none too well clothed and often badly shod. Many a little one has caught its death through this cause. Their feet get wet and cold and their clothes, are soaked by the wet grass and hedges in the field paths. Some gamekeepers' children have often to walk a mile through a wood, whatever the state of the weather. Nor are the youngsters too well fed to enable them to battle with the hardships entailed by having to get to school in the winter.

I was pleased to notice that one of the School Boards in a rural part of the Eastern Counties had decided to employ a light covered van to collect the children of the agricultural laborers in the outlying districts every morning and take them home again at night. This is one of the finest bits of progress on the part of School Board managers I have yet seen. The cost is comparatively trifling, but the blessing to the youngsters is inestimable.—NORTHUMBRIAN.

NOT DOGMA, BUT TESTIMONY.

THERE is an interesting controversy on foot occasioned by the following utterance by Bishop Potter: "The time has come when the church and its teachings must vindicate themselves by something more than speech hardened into dogmatic terms."

The *New York Sun* takes the view that this can only mean that in the

view of the noted divine, the time for dogmatic theology is past, since the churches have no other evidence to offer than dogmas.

Assailed for this statement the *Sun* replies:

"The fact of the resurrection rests here only on the assertion of St. Paul, and the witnesses to it to whom he referred died two thousand years ago. His assertion flew in the face of natural law, and never since has there appeared any mundane evidence to sustain it. The credibility of St. Paul has no other support than in dogmatic authority. Of the original records or of the testimony of his alleged eye-witnesses to the resurrection nothing remains. The Gospels are founded on undiscoverable documents or on traditions handed down to their writers a half-century or a century after the events described; and the authority of the Gospels is in dogma only. The whole supernatural basis of Christian theology is necessarily dogma purely. Dogma is always the premise from which its whole conclusion is drawn. The Bible itself is wholly dogmatic in its authority. Its canon was fixed by the church, so far as it is fixed. No other evidence as to its divinity appears. If, then, Bishop Potter is justified in saying that 'the time has come when the church and its teachings must vindicate themselves by something more than speech hardened into dogmatic terms,' the time has come when the church must abdicate its supernatural authority, for that is necessarily dogmatic purely."

Very few of the modern religionists realize that their position is entirely different from that in which the first messengers of Christ were, who could say: "That which we have seen and heard declare we unto you." They are no longer "witnesses." They merely repeat "hearsay." And in this position they must remain as long as they reject revelation and the power of God.

When the situation of the churches is fully understood, it becomes clear why in this age, when the Church of Christ was to be founded, this had to be by new revelations. Joseph the Prophet was an eye-witness to the fact that Jesus lives. So were others. The Gospel is being preached no longer as a dogma, but as a testimony to the truth. This is the great difference between "Mormonism" and the religion of the world.—*Deseret News.*

"In October, 1876, a consultation was held at Omaha by the governors of Iowa, Dakota, Nebraska, Kansas, Missouri and Minnesota to devise means of ridding the country of the pests of locusts (says the *Kansas City Journal*). But this consultation brought out nothing new. Every remedy that was suggested had been tried, with the exception of just one, and that was prayer. This was suggested by the governor of Dakota, but it was not soberly received by any save Governor Pillsbury, of Minnesota. After consulting with many ministers of his State, this governor issued a proclamation calling upon the people of Minnesota to assemble in their various churches on April 27, 1877, there to pray to God for deliverance from "the pestilence that walketh in the darkness, and the destruction that wasteth at noonday." This proclamation created a profound impression, and was generally obeyed. On the 27th of April, the day following the period of fasting and prayer, the sun shone hot and clear over Minnesota, and an almost summer-like warmth penetrated the moist earth down to the larvæ of the myraids of grasshoppers. Quickened by the general warmth, the young locusts crawled to the surface in numbers that made the countless

swarms of the preceding summer seem insignificant—in numbers sufficient to destroy the crops and hopes of half-a-dozen States. For a day or so the warm and balmy weather lasted, then it grew colder, and one night the moist earth was frozen, and with it the unhatched larvæ and the young and crawling locusts above ground. And, though the earth thawed again in a few days, the locusts, with the exception of a scattering few, had disappeared."

Utah had a far more notable experience in the same line, some twenty years previous to the Kansas visitation, they went too, by the power of effort, faith and prayer.—Ed.

Every now and then a man's mind is stretched by a new idea of sensation, and never shrinks back to its former dimensions.—Oliver W. Holmes.

RIGHT.

Should wrong prevail o'er all the earth,
'Twere naught, if only we discern
The one great truth, which, if we learn,
All else beside is little worth:

That right is that which must prevail;
If not here, there; if not now, then;
If the one truth, which shall not fail,
For all the doubt and fear of men.

Who knows the eternal "right" knows well
That whoso loves and seeks the right,
For him God shines with changeless light,
Ay, to the lowest depths of hell!

And whoso knoweth God indeed,
The fixed foundations of His creed,
Knows neither changing nor decay,
Though all creation pass away.

Lewis Morris.

DIED.

Buxton.—At Union, Salt Lake Co., Utah, January 28, 1901, of general debility, Wm. Buxton, born December 17, 1823, in Sutton, Bennington, England.

Ward.—In Paddock, near Huddersfield, February 8, 1901, aged 69 years, William Ward, he was interred at Zion Chapel as above. Deceased was brother-in-law to J. L. Maxwell, 9th Ward, Salt Lake City, who accepted the Gospel in this land and went to Utah over 40 years ago, his son Thomas H. Maxwell, is now a stirring missionary in the Bradford Conference, and feels deeply the loss of a good and respected relative.

Barrow.—At Stockton, Durham County, February 14th, 1901, Annie, daughter of Joseph and Margaret M. Williams Barrow, aged 9 years, 5 months, 3 days.

CONTENTS.

Discourse by Apostle M. F. Cowley ... 129
What is Theosophy 133
Editorial: "That Divine Ordinance" ... 136
Editorial Notes 138
Arrivals 140
Appointments 140
Abstract of Correspondence 140
Hodge's Children 141
Not Dogma, but Testimony 143
Poetry: Truth 144

EDITED, PRINTED AND PUBLISHED BY PLATTE D. LYMAN, 42 ISLINGTON,
LIVERPOOL.
FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.